

THE  
Knowledge of Thinges  
v<sup>n</sup>knowne.

Apperteyning to Astronomy, w<sup>th</sup>  
necessary Rules, and certayne  
Speares contained in  
the same.

Compyled by Godfridus super palladium  
de agricultura Anglicatum.



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**T**his is vnknown to many men,  
though they be knowne to  
some men.





The Booke of knowledge.

¶ Here beginneth the Booke of  
Knowledge.

¶ Sunday.

**I**f the Nativitye of oure  
Lord come on a Sunday  
winter shall be good, Winter  
shalbe windy, sweete and  
hoate, Vintage shall be  
good, Oren waxeth, shepe shalbe mul-  
tiplied, Hony and milke, and all goodes  
shalbe plenteous. Olde men and wo-  
men shall dye, peace and accord shalbe  
in the land. Also the Sundayes of ech  
yeare in the howe of the day, or of  
night, to doe all thinges that thou wilt  
begin it is profitable. Who that bene  
born shalbe strong great and shining.  
Who that flieth shalbe found.

¶ Monday.

I f it come on the Monday, winter  
shall bee medled. Winter shall  
bee windye and good, Sommer all  
dye,  
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Dye or euen the contrarpe, if it be ray-  
ny & full of tempest, Vintage shal be in  
middle assise. In ech Mondaye of the  
same yere, in the hower of Day, or of  
night, to Doe all thinges that thou wilt  
begin it is good, Dreames pertayneth  
to effecte. Who that is borne shall be  
strong. Who that flyeth shall soone be  
found, theste done shalbe proued. He  
that falleth into his bed, soone shall re-  
couer.

¶ Tuesday.

If it come on the Tuesday, winter  
shall be good. Wer shalbe wyndie,  
Sommer shall be good, Vintage shal  
be trauaylous, women shall dye, ships  
shall perishe on Seas. In each Tues-  
day of the same yere, in the hower of  
Day or of night, to Doe all thinges that  
thou wilt begin it is good. Who that  
is borne shall be strong and couetous,  
Dreames pertayneth to age. Who that  
flyeth shall soone be found, theste than  
Done



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Done shalbe proued.

¶ Wednesday.

If it come on the Wednesday, wynter shall be sharpe and harde. Winter shall be windye and euell, Sommer shall be good. Vintage shall be good and traueilous, good witte thou shalt fynde, yong men shall dye, honey shall not be earnde, Berers shal trauaile, Shipmen shall trauaile in eche yeare. In eche Wednesday of eche yeare, to doe all thinges that thou wilt begin it is good.

¶ Thursday.

If it come on the Thursday, wynter shall bee good. Winter shall bee wyndye, Sommer good, Vintage good and plenty shall bee. Kinges and Princes perameter shall dye. And in each Thursday of eche yeare, to doe all thinges that thou wilt begin is good. Who that bere borne

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shall

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shall be of fayre speech and worshipful.  
Who flyeth shal soone be found, theste  
done by a wench shall be proued. Who  
that falleth in his bed rather other lat-  
ter ofte was wont to recouer.

¶ Fryday.

If it come on the Fryday winter shal  
be merueilous.

Uer windy and good, Sommer good  
and drye, Vintage plenteous, there  
shall be dolour of the ayre, Sheepe,  
and Been shall perishe. Otes shall be  
deare. In ech Fryday of ech yeare, to  
doe all thinges that thou wilt begin,  
it is good. Who that bene bozne shall  
be profytable and Lecherous. Who  
that flyeth shal soone be found, theste  
done by a Childe shal be proued.

¶ Saturday.

If it come on the Saturdaye, Wynn-  
ter shall be drye, Snowe shall bee  
great



great, fruite shall be plenteous, Winter shall be wyndye, Sommer euell. Wintage euill by places, Dyes shall be dere, men shall waie sicke, and beene shall dye. In no Saterdaye of that same yeare, whether it be in the hower of Day or night, to begin euery thing vnderneath it shall be good, but if the course of the moone bring it thereto, theste done shall be founde, hee that flyeth shall turne againe to his owne, they that is sicke shall long wayle, and vnderneath they shall escape, that they ne should dye.

There followeth of the byrth of  
Children.



On the Sondaye, who  
that is borne, hee shall  
bee greate and shyning.  
who that is borne on  
the Mondaye, to begin all  
things

things he shalbe good, who that is  
borne on the Tuesday, he shall be co-  
uetous, and he shall perish wyth yron,  
and vneath he shall come to the laste  
age, to begin all things he shall bee  
good. He that is borne on the wed-  
nesday, he shall lightly learne wordes.  
He that is borne on the Thursdaye,  
he shalbe stable and worshipfull, and  
to begin all things is good.

He that is borne on the Frydaye, hee  
shall be of long lyfe and lecherous, and

to begin all things it is good. He  
that is borne on the Satur-  
day, he shal seldom be pro-  
fitable, but if the course  
of the moone bring  
it thereto.



There



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**H**ere beginneth the nature and disposition of the dayes of the moone, with the birth of Childzen.

The first day.



**I**n the fyrst daye of the Moone, Adam was made to doe all thinges it is profytable, & what euer thou wilt to doe good, and that thou seest in thy sleepe, shall be well and shall be turned into ioye. If thou seemeste to be ouercommen, neuer the latter, thou shalte overcome. A chyld that is bozne shall soone waue, and bee of long lyfe, and ritche. He that falleth sycke shall long wayle, and hee shall suffer a long sycknesse, it is good to let a little blood.

A.b.

The

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### The seconde day.

**I**n the second day of the moone. Cne was made, to do an erand it is good and to doe all thinges it is profitable, to buy and to sel, and to flye into a ship to make away, to sowe seedes, theste done shal soone be found. Whatsoeuer thou shalt see in sleepe, soone effecte it shal haue, whether it be good or euell, to let blood it is good. A childe that is borne soone shal ware, and he shal be a lecherour or a strumpet.

### The iii. day.

**I**n the third day of the Moone, Cayn was borne, of all thinges that should be done, it behooueth thee to abstayne, but only that thou wilt not that it war agayne, it is good to drawe vp rootes in the yard, and in the field, thest done shal soone be found, whatsoeuer thou seest in sleepe it is nought, who that is borne menlyche shal ware, but he shal dye



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Dye yong. A sick man that faileth in his bed shal trauaile, and he shall not escape, to let blood it is good.

¶ The iiii. day.

In the fourth day of the moone Abel was borne. Whatsoeuer thou doste is good in eche trauaile. The Dreaimes that thou seest hath effect, hope in God & counsaile good. A child that is born he shal bee a good creature, and much he shal be prayesed. A man that falleth sicke, eyther soone shall be healed, or soone shal dye, it is good to let blood.

¶ The.v. day.

In the fyfte Daye of the Moone, Doe nothing of errandene of worke, to make sacramento, it is not good. Who that flyeth, bounde or dead he shal be shewed, the dreame that thou shalte see, shall be well. After that thou hath scene, it shall be. Beware

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ware that thou leese no counsaile.

A chylde that is bozne shall dye yong.  
He that falleth in his bed soone shall  
dye, to let blood it is good.

¶ The vi. day.

In the vi. day of the Moone, to send  
children to schole it is good, and to  
use hunting, the dreames y thou shalte  
see, shall not hap in good, but beware  
that thou say naught to any man. Thy  
counsaile doe not discover. A chylde  
bozne shal be of long lyfe and syckly. A  
sycke man vnnearth shall escape, to let  
blood it is good.

¶ The vii. day.

In the vii. day of the Moone, A bell  
was dayne. He that falleth sicke shal  
dye, he that is bozne shal be of long life  
and good to lette blood, and to take  
drinke it is good. A dreame that thou  
seest, long after shall be. who that fly-  
eth shal soone be found, and theft also.

Co



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To buy sworne, to tame beastes, to clip heires, and to take all manner of nourishing, it is good. A sicke man if he be medicined shall be healed.

### ¶ The viii. day.

**A**ND in the viii. day of the Moone, whatsoeuer thou wilt doe is good, all thinges that thou wilt treate, to go in counsaile, to buy Manciples, and beastes, foldes of sheepe into an other place, to change it is good, to set foundations, to sowe seedes, to go in a way. A childe that is bozne shall be sick, but in al dayes he shall be a purchaser, and he shall dye yong. A dreame shall be certaine, and soone shall bee. If thou seest sorry thinges, turne then to the east, he that waxeth sick shall lye, thefts shall be found, to let blood it behoeth in the midst of the day.

### ¶ The ix. day.

And

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**A**ND in the ninth day of the Moone  
Lameth was bozne , to doe all  
thinges it is profytable , what thing  
thou wilt enter to make , it is good,  
and shall profyte. A dreame that thou  
seest shall come in the daye following,  
or in the seconde day, and thou shalte  
see a sygne in the East , and that shall  
apere in slepe openly, within xi. dayes  
shall come, a child bozne in all thinges,  
shalbe a purchasour and good, & long  
of life. A sicke man shall waile much, &  
arise. who shalbe chased shall not bee  
found, & who that is oppressed shalbee  
comforted , presume thou not to let  
blood.

¶ The x. day.

**A**ND in the tenth daye of the Moone  
was bozne the Patriarke Noe.  
Whatsoeuer thou wite doe, shall per-  
tayne to lighte, Dreames be in vayne,  
and within iiii. dayes shall come wyth  
out perrill , a childe that is bozne shall  
enuyron



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enurzon many countries, and he shall  
dye olde, whatsoeuer be losse shall bee  
hyde, who that is bounde shal be vn-  
bounde. who that flyeth after, shal bee  
found: who that falleth in trauayle,  
without perrill shal be deliuered, who  
that falleth into his bed, he shall long  
abide, to let blood it is good.

¶ The xi. day.

**A**ND in the xi. day of the Moone,  
Sem was borne, it is good to  
begin workes, to go out to seeke, to  
make wedding. A dreame wyth-  
in.iiii. dayes shall be fulfilled wyth-  
out perrils, and such it shall appeare  
after that thou seest. A chylde that  
is borne shall bee of long lyfe, and re-  
ligious, and loueable, he shall haue a  
sygne in the forehead, or in the mouth,  
or in the eye, and in latter age he shal be  
made better. A wenche shall haue a  
sygne

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sygne that shee shall bee learned wyth  
wisdome, to goe into a way, it is good  
and to chaunge foldes of sheepe from  
place to place, he that is syck, and he be  
long sycke, he shalbe healed, ech day to  
let blood it is good.

¶ The xii. day.

**A**ND in the xii. Day of the Moone,  
was borne Canaan the sonne of  
Cham, nothing thou shalte begin,  
for it is a greuous Dayer, a dreame  
shall be certayne, to ioye to thee after  
that thou seest within ix. Dayer, it shall  
be fulfilled. To wed and to doe er-  
rands it is profytable, that is lost shall  
be found. A child that is borne shalbe  
of long lyfe, angry, and honest, a sicke  
man shallbe greued and aryse, who  
that is taken shalbe lefte, theste soone  
shall be found, to let blood at even it is  
good.

¶ The



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### The xiii. day.

**A**nd in the thirteene daye of the Moone, Noe planted Vynes, and in eache daye Vynes beene made, to plante Vines it is good, after that thou seest, thy Dreame shalbe, and with in foure dayes, it shall come to gladnesse, but take heede to Psalmes, and to Drysons. A chylde borne in aduersitie shalbe let, he shall bee angry, and he shall not be long of lyfe. Who that is bound shall be loosed, that is losse shall be found. Who that waxeth sicke long time shall trauayle, and vnnearth shalbe saued but dye. To wed a wyfe, it is good. It is good eche daye to let blood.

### The xiiii. day.

**T**he xiiii. daye of the Moone, is a good daye and a glade. Noe blessed all thinges that shalbe done, what soeuer thou wilt doe, and shall come to thee to heale. A Dreame within sixe  
B.i. Dayes

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Dayes shall be, to make wedding it is good, and to goe in the waye. Aye of thy friend, or thine enemye, and it shall be done to thee. A chylde that is bozne, shall be a traytour, the sicke man shall be chaunged and ryle, and shalbe healed by medicine, to let blood it is good.

### ¶ The xv. day.

**A**d in the xv. Daye of the Moone, Tongues were deuided, doe no worke, begin no erand, for it is a grieuous day. A sicke man shall long traualle, but hee shall escape. A Dreame that thou seest nothing shall noy, but soone shall come. A chylde bozne shall dye yong, that is lost shall be founde, to let blood it is good.

### ¶ The xvi. day.

**A**d in the xvi. Daye of the Moone Pythagoras was bozne, the author of Philosophy, to buy and to



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sell it is good, to tame Oxen and o-  
ther Beastes. A dreame is not good  
after long time it shall come, and it  
shalbe harmefull, to take a wife and to  
make wedding it is good, foldes of  
sheepe from place to place to chaunge  
it is good. A chylde that is borne shalbe  
of long lyfe, but he shalbe poore, for-  
sworne and accused. A sicke man if he  
chaunge his place, he shall live, to let  
blood it is good.

The xvii. day.

In the xvii. daye of the Moone, it  
is euill to doe an erand, a dreame  
that thou seest, after long time shalbe,  
or within xxx. dayes. A Childe that is  
borne shalbe sely, he that is sick shalbe  
much greeued and a ryse, that is losse,  
shalbe found, to send childe n to schole,  
to be wedded, and to make medicine,  
and to take it, is good, but not to lette  
blood.

The xviii. day.

B.ii.

And

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**A**ND in the xviii. Daye of the Moone, is good for all thinges to be done, namely to begyn houses. And to set children to schoole, dreames are good, and shalbe done wythin xx. Dayes. Who that sicknesse hath, shall soone rise or long be sicke, and then recover, theste then done shall bee found. A knaue childe then bozne shall be overcome and eloquente, provide vnpeaceable, & not long lyfe. A maide child than bozne, shalbe chaste, laborous, senyaunte, and better in her hynder age, they shall both be marked aboue the knees, not so hardye thou to lette blood this Day.

The xix. day.

**I**N the xix. Daye of the Moone, is not full good, ne full euill, dreames shall come within xx. Dayes, who that hath sicknesse shall soone ryle, if hee take medicine, theste than done, shall  
not



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not be founde: A knaue chylde then borne, shalbe true, benynge, sleight, wyse, euer ware better and better in great worshippe, and haue a marke in the brow. A mayde chylde then borne, shalbe right sicke: saue not payde of one man, that day is good to bleede.

The, xx, day.

**A**ND in the Twentye Daye of the Moone, Isaac blessed hys Sonne, what euer thou wilt do is good, a dreame that thou seest shall appeare, but say it to no man, to make wedding is good, to buy a manciple, it is good, to builde houses it is good, to change foldes of sheepe from place to place, it is good, and to tame beasts and to sowe seedes. A chylde that is borne, shalbe a fyghter and hee shall haue many arnynges, that is loste shalbe founde, to chaunge beene it is good. A sycke man shall long wayle

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or soone aryse, to let blood on euen it is good.

The. xxi. day.

**A**d in the xxi. Daye of the Moone, Saule was borne, fyrst King of the Jewes, a dreame is true, and to ioye shal pertaine within iiii. Dayes. A child that is borne shal fynde much euill, he shalbe a theefe, and witty, he shall be a traytoꝝ, and traueilous, Elau toke the residue blessing of his father, it is good to heale swyne, and other beastes, it behoueth to abstaine from gampng thinges, to goe in the way it is good. A sicke man shalbe sick and aryse, thefte shalbe found, let no blood neyther day nor night.

The xxii. day.

**I**n the xxii. Daye of the Moone Joseph was borne, it is a Daye of holynesse, if thou doest any errand, thou shalt fynd it greuous, Dreames shalbe certaine



certayne and shall come to ioy. A child  
borne in all days, shalbe a purchasour,  
merry, faire, religious, and leperous. A  
sicke man both late is confyrmed, and  
healed. Beene to chaunge from place  
to place it is good. A sick man shall be  
sicke and be healed, to let blood all day  
is good.

The xxiii. day.

In the cxiij. day of the Moone, Ben-  
iamin was borne, Sonne of the  
right syde, the laste sonne of the Pa-  
triarke Noe. What euer thou wilt do  
is good. A dreame that thou seest, shall  
turne to ioy, and nothinge shall noye,  
and other while it was wounte to fall  
within eyghte dayes. To take a  
wyfe it is good, to make wed-  
dings, to set foundamentes, to o-  
pen newe earth, to tame Beastes, it  
is good. A chylde borne, shall be out-  
cast, and many lettinges, hee shall

B. iiii.

make,

make, and in synnes he shall dye.  
A sicke man shall be sicke, and arise, it  
is good to let blood.

The xxiiii. day.

**I**n the xiiii. Daye of the Moone Go-  
lyas was borne, a dreame that thou  
seest signifyeth thy heale, and nothing  
shall noye, a childe borne shall be com-  
pendious, and shall doe wonderfull  
thinges. A sicke man shall languishe  
and be healed, to let blood before the  
thirde hower it is good.

The xxv. day.

**I**n the xv. Daye of the Moone, our  
Lorde sente sygnes into Egipte by  
Moyles, and in eche day he passed the  
red sea, he that maketh sacramente,  
shall dye in a perrillous death, beware  
dread to come, the dreame signifyeth  
harde things, and within x. Dayes it  
was wonte to come. Early then bowe  
thine heade into the Caste. A chylde  
borne



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borne shalbe an euill man, many per-  
rilles he shall suffer. A sycke man shall  
sustaine iniurye, and vnnneath shall es-  
cape, it is good to let blood.

The xxvi. day.

**I**n the xxvi. Day of the Moone Moys  
Jes dyed the red Sea. In the daye  
Jonathas the sonne of Saule was  
borne, & dead is Saule wyth his sons,  
thou shalte begin nothing, the Dreame  
shalbe certayne, and shalbe turned in-  
to ioye, to men Pilgrimes it pertay-  
neth to beware of spyes, of thyne en-  
nemies. A chylde borne shall be full  
loueable, but neyther ritche nor poore. A  
sycke man shall trauayle and arysle, if  
he haue the Dropsye, he shall Dye, to let  
blood a little it is needefull.

The xxvii. day.

**I**n the xxvii. Daye of the Moone,  
oure Lorde rayned Hanna, to  
the

the children of Israel, what euer thou wilte do is good, be busy, for a dreame that thou seest was wont to come, eyther to good or euill. A chylde borne shalbe of long lyfe, and moſte loued. and menelyche ſtraunge, neither riche nor poore. A ſycke man ſhall riſe to life, he ſhall be holden in much langoure, but he ſhall be healed, foldes of ſheepe frō place to place to change it is good, to let blood on euen is good.

The xxviii. day,

**A**ND in the xxviii. Day of the Moone the Dayes be fighting Tabernacles bene fixed in Deſarte, what euer thou wilte doe is good: a dreame that thou ſeeſt ſhall turne into ioy, and ſhal come welſullich. A child borne ſhalbe muche loued, he ſhalbe holded in ſickneſſe, a ſicke man that faſteth in infyrmitye, ſoone ſhall be ſaued, to let blood in the euening it accordeth.

**C**The



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The xxix. day.

**A**ND in the ccc. Day of the Moone,  
the Jewes went into the lande of  
beheast. Herode the King cutte of the  
childrens heades, begin nothing, the  
dreame shalbe certaine, and good glad  
nesse and ioy it signifyeth, an errande  
begon, it is good to fullfyll, to take a  
wyfe it is good, but nilte thou not to  
make dowers, ne wyte Testa-  
mentes. A childe bozne shalbe of long  
lyfe, wyse, and holy, and meke, to fish,  
and hunt it is good, a sicke man shall  
not greuoufly be sicke, but scape, it is  
good to let blood.

The xxx. day.

**A**ND in the ccc. Day of the Moone,  
Samuell the Prophete, was  
bozne, whatsoeuer thou wilt doe  
is good, a dreame that appeareth to  
thee certayne, and within ii. Dayes  
thou

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thou shalte see, and thou shalte fynde a  
red sygne in the East, within ix. dayes.  
A chylde borne shalbe of long lyfe and  
profytable, and well measured  
in eche thing. A syck man shal  
nigh come to deth, in no ma  
ner let no blud. These and  
many other pertaineth  
to men after as the  
course of the  
moone fol  
loweth.

¶ Here endeth the nature and dispo  
sition of the dayes of the Moone  
wyth the byrth of Chyl  
dren. And here follo  
weth of Saturne  
and what Sa  
turne is.

Saturne.



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Saturne, what is Saturne, he is the  
Sfyrste Planet and the wickeddeste,  
and he vnbeginneth the Zodyacke  
but once in thyrtye yeares, than fol  
loweth it forth in the Zodyacke by  
xii. sygnes, that Saturne reigneth  
in eche sygne ii. yeares & a halfe, in. vi.  
sygnes he raigneth xv. yeares. And in  
all the xii. sygnes he reigneth even xxx.  
yeares, and right as there are twelue  
sygnes in the Zodyacke, so are there  
twelue monthes in the yeaer, eache  
sygne to his month. wherfore beware  
before, and make purueyaunce there  
fore, and looke when Saturne reig  
neth in the iii. winter sygnes, that is to  
say, Capricorne, Aquarie, and Pisces,  
and so long those vii. yeares and halfe  
a yeaer, shalbe scarshenes and Dearth of  
corne, fruite, Beastes, and all other  
thinges, for in the. iii. yeaes signes he  
hath might and most power to fulfyll  
his malice if he be not letted by neigh  
bourhood of any good planet.

**W**hat the Thunder signifyeth in e-  
very yeare.



Thunder in January syg-  
nifyeth the same yeare,  
great wyndes, plentye of  
corne, and battaile perad-  
venture also. Thunder in  
February, signifyeth that same yeare  
many men, namely rich men, shall dye  
in great sicknesse. Thunder in March  
signifyeth that same yeare great win-  
des, plentye of cornes, and Debate a-  
mongest people. Thunder in Aprill,  
signifyeth that same yeare to be fruit-  
full, and merry, and also death of wic-  
ked men. Thunder in Maye, signify-  
eth that yeare, neede, scarcenesse, and  
dearth of cornes, and greate hunger.  
Thunder in June, signifieth that same  
yeare, that woodes shalbe overcasten  
with wyndes, and great raging shall  
be of Lyons, and wolues, and so lyke  
of



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of other harmefull Beastes, Thunder  
in July, signifyeth that same yeare  
shalbe good corne, and fruites of Bea-  
stes, that is to say, their strength shall  
perishe. Thunder in August, signify-  
eth the same yeare, sorrowe, wayling  
of many, and of most hote thinges, and  
also many shall bee sicke. Thunder in  
September, signifieth that same yere  
great wynd, coppe of corne, that is to  
say plenteous, and occasyon of folke,  
that is to say, much falling. Thunder  
in October signifyeth the same yeare,  
great winde and scantnesse of cornes,  
of fruites, and trees. Thunder in No-  
uember, signifyeth that same yeare, to  
be fruitfull, and merry, and cheape  
corne. Thunder in December signify-  
eth that same yeare, cheape  
corne, and of wheate, peace  
and accord among the  
people.

¶ This

**T**his Chapter following Declareth  
what are the euill Dayes, and for-  
bodd en in the yeare. And also  
which be the best bleeding  
Dayes in the yeare.

**W**at thou well that in euery month  
be two euill Dayes, one in wax-  
ing of the Moone, and another in  
the wanyng. The Kalenders shew  
meth them, and their howers o-  
penly ynough, in the whiche Dayes,  
if anye folke take sickenesse, or be-  
ginne anye newe thinge, it is great  
grace if euer it fare well, or come to  
good ende. Also there are fyfthe Ca-  
niculer Dayes, that is to saye, for the  
xv. kalend. of August, to the Nonas  
of September, in the whiche Dayes it  
is forbidden by Astronomie to all ma-  
ner of folkes, that they let them no  
blood, ne take no drinckes, & also good  
it is



The Booke of knowledge.

it is to abstaine then from women,  
and they shold great leches know and  
keepe, and teache to other men. For  
whye all that time reygneeth a starre,  
that is called Caniculacanis in latten,  
a hound in English, now we of this fore-  
said star Canicula, the foresaide fyfthe  
daies, are called Caniculer Dayes, that  
is to say, hore Dayes; and byting as a  
bytch, for the kinde of the star Cany-  
cula, is boyling and brenning as fyre,  
and biting as a bytch whelp, that time  
the heate of the sunne, and of the star,  
is so doo volcet and violent, that mens  
bodies at midnight, sweates as at  
midday, and swelleth lightly, bloweth  
and brenneth, and if they then be hurt  
then be they more sicke, then at anye  
other time, and right neerer dead. In  
those dayes all venemous Serpentes  
creepeth, flyeth, and gendreth, & so they  
ouerfet hugely the ayre, in seeding of  
their kind, so that many men are dead  
therby,

The Booke of knowledge.

thereby, there agayne all the summer,  
namely those dayes, a fyre is good,  
nighte and daye, and holesome. And  
see the such meates, and take heede of  
great violent meates.

Also from the xvi. kalend. of Octo-  
ber, to the xvii. kalend. of November,  
looke thou take no colde, for then the  
pouers of man, of earth, & of al things  
else setten. And they maye not open  
agayne till the xvi. kalend. of April,  
wherefore such thinges as thou takest  
within the powers, thaffection shal  
withhold till they open, truly it should  
lesse harme thee to take cold at Christ-  
mas than then.

**T**o knowe how a man shal  
keepe himselfe in good  
health.

If thou wilt keepe thee long in helth  
then holde this rule, that is to saye,  
flye anger, wrath, and enuie, & grue  
thee



## The Booke of knowledge.

thee to mirth in measure, trauaile sad-  
lye, so that thou sweate not to muche  
in the Sommer, and namely the Ca-  
niculer Dayes, fye al manner of strong  
Drinkes, and hote spices, brenning  
meates, namely to haue them blandly.  
Faste not to long at mozne. Suppe  
not to late at nighte, eate not haste-  
lye, nor eate but little at once, and that  
that thou eatest, chew it well, euerye  
time that thou eatest, rest a little rather  
after, sleepe not thou vnder meale,  
namely but of these iiii. monthes. That  
is to say, Maye, June, July, and Au-  
gust. And yet the lesse that thou sleepest  
then the better it is: to sleepe well in  
the waxing of the night, and be earlye  
up in the morning, tymeleyer the bet-  
ter. And euerye daye beware of wic-  
ked mystes, that none enter in thee  
fasting, for thereof commeth great pe-  
stilences & great heate. And in greate  
cold and in pestilences eate much gar-

The Booke of knowledge.

lyke euerye day. ix. Safforne chyues,  
it will doe thee much good. Eate yn-  
nough in winter, eate ynough in Winter,  
but eate but little in Sommer, looke  
thy meate be well seasoned in Haruest  
beware of frutes, for they are not  
good, if it be giuen thee for medicine,  
of all manner of meates, sodden is the  
best, eate not to many hote spices, nor  
eate but little at once, for better it were  
to eate. vii. times on the day, then once  
thy fyll, fleshe is more nourishinge  
then fysh, eate not to muche sowre  
meates nor salte, for they will make  
thy bones sore: looke thy drinke be  
not to newe, ne to olde, sweete pow-  
dred meates be mooste holesome. Of  
al thinges take measure, and no more,  
for in measure restes Vertue.

And that Sayntes did  
holde them to.

CTO



**C**To knowe what perrillous dayes,  
come in the chaunge of  
euery Moone.

**I**n the chaunge of euery  
Moone be ii. dayes in the  
which, what thing soeuer  
is begon, late or neuer, it  
shall come to good ende,  
and the dayes be full perrillous for ma-  
ny thinges.

In January, when the Moone is  
iii. or iiij.

In february. v. or vi.

In March. vi. or vii.

In Aprill. v. or viij.

In May. viij. or ix.

In Iune. v. or x.

In Iuly. iij. or xij.

In August. viij. or xij.

In September. viij. or xij.

In October. v. or xij.

C. iij.

In

*Moffet & Delap  
Do not syn if you  
from October*  
*Want Dole yete Abren*

The Booke of knowledge.

In Nouember. v. or. ix.

In December. iiii. or. xiii.

Astronomers sayeth, that vi. dayes in the yeare are perilous of Death. And therfore they forbid men to be let blood on them, or take any Drinckes. That is to saye.

The thirde Daye of the Moneth of January.

The fyrste Daye of the Moneth of July.

The seconde Daye of the Moneth of October.

The last Daye of the Moneth of Aprill.

The first Daye of August.

The laste Daye going oute of December.

¶ These vi. dayes wyth greate Dilligence oughte to be kepte, but namely the latter iiii. for all the baynes are then full. For then whether man or beaste be knit in them, wythin vii. dayes,



Daves, or certaynly wythin xliii. dayes  
they shall dye; And if they take anye  
Drinckes wythin x. dayes, they shall  
dye; And if they eate any goole in  
these xlii. dayes, wythin xl. dayes they  
shall dye. And if any chyld be borne,  
in these xlii. latter dayes, they shall dye  
a wicked death.

**A**stronomers, and Astrologers,  
sayeth, that in the beginning of Mar-  
che the vii. night, or the xlii. daye, lette  
thee blood of the right arme; And in  
the beginning of Aprill, the xi. daye, on  
the lefte arme. And in the end of May  
iii. or vi. daye, on whether arme thou  
wilt. And thus of all that yeare, thou  
shalte sykerly be warish from the fe-  
uers, and from the falling goote, and  
from the fyfter goote, and from losse  
of thy sight.

Bial magest in sente loqui of Ptholomei.

**T**he mans body is ruled by a certaine  
signe of the Zodyack.

C.iiii.

no here

wherefore as sayeth Ptholomens in the place of bone. If thou be sycke in any limbe, Doe no medicine vnto that limbe, when the Moone is in the sygne of that limbe, for it shall rather hynder, then fourther. And namely flee blood letting, at that time of those lymbes. Thus shalte thou knowe whiche sygnes reigneth in whiche lymbes.

The Bull reigneth in the neck and in the throate ouer all.

The Gemuse reigneth in the shoulders, armes, and handes.

The Creues or Lobster, reigneth in the breast stomacke, and lymbes, arteries, the mylte, heart, lyuer, and gall, and those iii. be the signes of Uter.

The Lyon reigneth in the backe, syde, bones, sinewes, and gristles.

The Mayde reigneth in the wombe Myddryfe, and Guttis. And also she reygneeth, other whyle in the stomacke,



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maske, lyner, gall, and mylke, and  
other nutritive limbes, beneath the mid-  
dife.

And the Crab in the heart, lunges,  
and arteries, and other simple limbes,  
about the middye, and those three  
signes are in summer.

The Ballaunce reigneth in the na-  
vill, and in the reignes, and the lower  
partes of the wombe.

The Scorpioun reigneth in the blad-  
der, in the arse, and in other prey har-  
neys, and in the marves.

The Sagittaries reigneth in the  
thyes, and buttocks, and these three  
are signes of harvest.

The Capricorne reigneth in the  
knees.

The Aquarie reigneth in the legges  
and ancles.

The fyfhe reigneth in the feete,  
and those three be the signes of wynter.

Sal

The Booke of knowledge.

**S**aturne, Iupiter, Mars, Sol,  
Venus, Mercury, and Luna.

**S**aturnus is cause of death, death,  
and peace.

**I**upiter is cause of long peace, rest,  
and vertuous living.

**M**ars is cause of dyng debate,  
and warre.

**S**ol is cause of life health, and  
waring.

**V**enus is cause of love, and  
delectation.

**M**ercury is cause of much speche,  
and charyng.

**L**una is cause of moystones greate  
waters and byoleine floodes.

**S**aturne howe is good and strong  
to doe all thinges that aske th strength  
only, and to noughte else save to bat-  
tyle, for it is wonderous euill, that  
man or woman, that hath that starre  
Saturne to his plannet, he is melan-  
colious, black, and goeth swiftely, he  
hath



hath a boyde heart, wicked and bitter  
as wormewoodde, he will lightly be  
wroth, he is ianglous, witty, couetous  
and yterous, he eateth hastily and is  
falle, and most vnhaw louing to lye, and  
hath shining eyes as a Cat, he hath in  
the forehead a marke or a wounde of  
fyr, he is poore, and his cloathes are  
rent vnto a tyme, and thus he hath o-  
pen sygnes, and all his couetous is by  
other mens possessions, and not by his  
owne.

Jupiter howeuer is good in all thin-  
ges, namely to peace, loue and ac-  
corde. Who that hath this starr  
to his Planet, he is sanguine, rud-  
dye, and goeth w large pace, neither  
to swifte, nor to softe, his stature is  
seemely, and shyninge, he hath  
a fayre vylage, louely semblance,  
fayre lippes, fayre heares, and a shi-  
ning broade face, fayre haubres,  
his cleathes are good and stronge,  
he

he is sweete, peaceable, and soft.

Mars howeuer is euill, and not full euill, it is better by night then by daye. For it is Masculyne on the night, and Femynine on the daye. It is good to doe any thing, but wyth greate strength, by nighte it is good to enter battayle, and also by daye, but not so much good as by nighte. Who that hath this starre to hys Planet, hys making is of good defence, and often tymes his face is red with blood, hys face is small and sotell, and laughing, and he hath eyen as a Catte. And all the dayes of hys lyfe, he wyll accuse many men of euill, hee hath a wounde of a sworde in his face, he is mooste Colericke. And thus he hath open signes.

Sell howeuer is worste of all other howeues, no man in this howeuer maye do his will saue kynges, and Lordes, and that wyth greate strength. Who that



## The Booke of knowledge.

that in this hower entreth battayle:  
hee shall be deade there. who that  
hath this starre to his Planet. He hath  
harpe eyes, greate speeche, and wic-  
ked thoughtes in hys heart, he is wic-  
ked and auarous, neyther whyte  
nor blacke, but betwixte both, hee  
hath a marke in the face or a wounde,  
and hath a wound in hys body of fyre,  
and he is right wicked and grudging  
in hys deedes.

Venus hower is good in all thinges,  
and it is better on nyghte than on  
daye, euer till myddaye, at midday  
it is not good, for the sunne couereth  
it. On Sunday the ix. hower is Ve-  
nus hower, sue not then to anye  
Lord ne potestate, for if thou doe thou  
shalte fynde him wrothe. who that  
hath this starre to his Planet, names-  
lye if he be borne by night in Venus  
hower, he is whyte and hath a rounde  
face, little foreheade, rounde beard,  
he

he hath a myddle nose, and myddle  
heeres of even he is laughing and len-  
tigious, and he hath a marke in the  
face, hys making is fayre and playne,  
and oft tymes his nether lip is greater  
then the ouer. And who that is borne  
vnder Venus, when she is not in full  
power, he hath a sharpe nose and some-  
what crooked, fayre heeres, softe eyes  
of running water, he is a singer, he  
longeth much of games, and loueth  
them well, and his tales be sweete.

Mercurious hower from the be-  
gynninge to the middle, is good in  
all things, and from the middle to the  
ende it is harde, and it is not much  
better on nighte then on day, and eche  
tyme of the nighte and daye hee stan-  
deth before the Sunne or behynde,  
therefore hee hath hys power muche  
more by nighte then by daye, from  
moone to the fyfte hower of the day, he  
hath his power, and from thence to  
the



the nyth, he hath no power. Who  
that hath this starre to hys planet, he  
hath a sharpe stature, and a sharpe  
long face, long eyen, long nose, great  
heeres of hys eyen, and thicke, na-  
rowe forehead, long bearde, thynne  
heere, long armes, long fingers, long  
feete, long battrell of the heade, hee is  
meeke and loneable, and he will doe  
eche thing to certayne space, hee is  
more whyte then blacke, and ofte  
tymes ryghte whyte, and hee hath  
greate shoulders. And who that is  
borne vnder Mercurious, when he is  
not in his full power.

That is to saye. From the fyrste  
hower of the Daye, to the nyth, he is  
black and dry, he hath crowded teeth,  
and sharpe, he hath a wound in his bo-  
dy wyth fyre, he is scourged wyth wan-  
des or smitten wyth a sword, and men  
sayeth on him an euill name, of euill  
tales, and of manslaughter.

The

**T**he Moones hower is ryght good  
and righte euill from the fourth day,  
to the xvii. it is good, namelye to all  
those that are bozne in it, and from the  
xvii. Daye to the xx. Daye, it is some-  
what good, but not so good: & from the  
xx. day, to the xxvii. day it is euil, name-  
ly to all those that are bozne in it.  
**W**ho that hath this star in his Planet  
and bozne therebnder, when it is in  
full power, he hath a playne face, and  
pale, sometyme lentigious, and doeth  
his willes to men, he hath somewhat  
seemely semblaunce, and he is ryche,  
he hath meane stature, neyther to  
long nor to shorte, he hath strayghte  
lyppes, and hollowe eyen. **W**ho that  
is bozne vnder this starre, when it is  
not in full power, he hath a strayghte  
face and dye, and malicious, he hath  
little teeth, and Albugine, that  
is to saye. A whyte  
strike in the eare.

**T**he



The Booke of knowledge.

**T**he nature and conditions which  
is found comprehended in man.

**N**aturally a man is hardye as the  
Lyon. i.

Wise and worthy as the Oxe. ii.

Large and liberall as the Cocke. iii.

Avaricious as the Dogge. iiii.

Hardy and swifte as the Harte. v.

Debonayre and true as the Turtle  
Doue. vi.

Malicious as the Leopard. vii.

Wise and tame as the Doue. viii.

Dolorous and guilefull as the Fox. ix.

Simple and milde as the Lambe. x.

Shrewde as the Ape. xi.

Light as the Horse. xii.

Soft and pittifull as the Beare. xiii.

Deare and precyous as the Oly-  
phant. xiiii.

Good and holesome as the Unpa-  
corne. xv.

Wyle and flouthfull as the Ass. xvi.

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Fayre

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Fayre and proud as the Pecoock. xviij.  
Glotonous as the Wolfe. xix.  
Enuyous as a Bytch. xx.  
Rebell and inobediente as the Nigh-  
tingale. xxi.  
Humble as the Pigyon. xxii.  
Fell and foolish as the Oustrich. xxiii.  
Profytable as the Pysmyre. xxiiii.  
Dissolute and Macabounde, as the  
Goate. xxv.  
Spitefull as the Pheasant. xxvi.  
Softe and meeke as the Chiken. xxvii.  
Moueable and varying, as the  
fylde. xxviii.  
Lecherous as the Boze. xxix.  
Stronge and puissaunte, as the Ca-  
mell. xxx.  
Craytour as the Mule. xxxi.  
Aduysed as the Mouse. xxxii.  
Reasonable as an Mungell. xxxiii.  
And therefore he is called the little  
world, or else he is called all creatures,  
for he doth take parte of all.

There



**H**ere followeth the Discription of  
the fower Elementes, and of the  
iiii. Completions.

**I** Doe thee to wote that in  
ech man & woman reyg-  
neth ech planet and every  
signe of the Zodiack, and  
every prime qualities, and  
every Elemente, and every completi-  
on, but not in every lyke, for in some  
men reigneth one more, and in some  
reigneth another, and therefore men  
be of dyuers manners, wherfore good  
it is that we see shortly the kinde of  
those primes qualities, and so forth on  
the others.

**O**f the foure Prime qualities  
and what they are.

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Foure



**P**ure Wyne qualities  
there bee . That is to  
saye , moystnesse , hote-  
nesse , drynesse , be two  
contraries , and there-  
fore the may not nigh together wyth-  
out a meane , for the hotenes on the one  
side bindeth them together , & coldnesse  
on the other syde . Also hotenesse and  
coldenesse are two contraries , and  
therefore they maye not nigh toge-  
ther , wythout a meane , for the  
moystnesse on the one syde , byndeth  
them together . And drynesse on the  
other , moystnes is cause of euery thick  
substaunce , and of euery sweete taste .  
And there agayne drynesse is cause of  
euery thin substaunce , & of euery soure  
stinking taste . And also hotenesse is  
cause of euery red coulour , and large  
quantitye . There agayne coldenesse is  
cause of euery whyte coulour and little  
quantitye .



quantitie.

**C**ombyne. That is to say knitte these fower Pryme qualities, alter these iiii. combinacions, that is to say, knittings, and then they will holde iiii. Elementes, that is to say. The Ayre moyst and hote. The fyre hote and drye. The earth drye and colde. The water colde and moyste. The Ayre and the Earth, are two contraries, and therefore they maye not nigh together, but as fyre byndes them on the one side betweene them. And the water on the other syde betweene them. Also fyre and water, are two contraries, and therefore they maye not nigh together, but as the Ayre betweene them byndes on the one syde. And the Earth betweene byndeth them together, on the other side. The fyre is sharp, subtil, and moueable. The Ayre is subtil, moueable, and corpulent, and dull.

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The

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The Earth is corpulente and thicke.  
The Water is moueable, corpulente  
and dull. The Earthe is corpulente,  
dull, and vnmoueable, righte as an  
eggeshell, Wyingose a thin skin. And  
that skin Wyingose the whyte, and in  
the middeste of the yolke, is a little  
tender hole, righte so the fyre Wyn-  
gose the Ayre, ten times more, and ten  
tymes. Then the Ayre Wyingose  
the Water tentymes more, and ten  
tymes tyme then the Water, The  
water Wyingose the Earth ten tymes  
more, and ten tymes tyme than the  
Earth. In the hearte of the Earthe  
is the Senter of the worlde. That  
is to saye, the middeste poynte. And  
in euery Senter is hell. And there  
agayne aboute the fyre, are the star-  
res, and aboute them is heauen Chri-  
stalin, that is to saye, waters of all  
blisse, departed in it. ordes of An-  
gels, then is Heauen in the higheste  
rowmes,



robomes, and largest. And there as  
gayne is Hell in the lowest, narrowest,  
and straightest.

Right as there be iiii. Elementes, so  
there bee fower Complections, accor-  
ding in all manner qualities, to these  
fower Elementes.

The fyrst is Sanguine, that is to say  
blood, gendzeth in the lyuers, lymbe,  
and lyke to the Ayre.

The second is Choler, gendzed in the  
Gall, and lyke thereto. And it is accor-  
ding to the Fyre.

The thyrde is Melancholye, gende-  
red in the mylte, and lyke to the Dreg-  
ges of blood, and it accordeth to the  
Earth.

The fourth is Flumes, gendered in  
the Lungen, lyke to galte, and it ac-  
cordeth to the water. A Sanguyne  
man much may, and much coneyteth,  
for he is moyst and hote.

A Chollerycke man, muche co-  
ueyteth

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ueypteth and little maye, for he is hote and drye.

A Melancholious man, little may and little coueyteth, for he is drye and colde.

A Flumaticke man, little coueyteth, and little may, for he is colde and moyse.

A Sanguine man is large, louing, glade of cheare, laughinge, and rud-  
dye of coloure, stedfast, fleshye, ryghte hardye, mannerly, gentle, and well nourished.

A Choloricke man is guilefull, false and wrathfull, traytours, and right hardy, quint, small, drye, and black of coloure.

A Melancholpous man, is enuyous, sorry, couetous, harde, and false, holdining, guilefull, dyedfull, slothfull, and cleare of colour.

A Flumaticke man is slomery, sleepey, slowe, sleightfull, and muche spetting,



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Spetting, Dull, and harde of boyt, fat  
bylage, and white of coloure.

**O**f the iiii. quarters of the yeare,  
and of the iiii. complections,  
and what they are.

**I**n the yeare bee foure  
quarters, ruled by these  
foure complections, that  
is to say. Ver, Sommer,  
Haruest, and wynter.  
Ver hath iii. moneths. That is to say,  
March, Aprill, and Maye. And it is  
sanguine complection. Sommer hath  
also iii. monthes. That is to saye,  
June, Iuly, and August. And thys  
quarter is cholerick complection. Har-  
uest hath also iii. monthes, that is  
to say, September, October, Nouem-  
ber, and this quarter is Melancholius  
complection. Wynter hath also iiii.  
monthes,

monthes. That is to saye, December, January, and February, & thys quarter is flumaticke complection.

Eche day also these fower complections reigneth, that is to say, from thre after midnight, unto ix. reigneth sanguine, and from ix. after midnichte, to thre after midday, reigneth chollick, and from iii. after middaye, to xi. after middaye reigneth Melancholy, and from ix. after midday, to iii. after midnight reigneth flume.

Also in the fower Quarters of the worlde reigneth these fower complections. That is to saye, Sanguyne in the East. Chollericke in the South. Melancholy in the West. And flume in the North.

Also the fower complections reygne in fower ages of man. That is to say. Choller in Childhode. Sanguine in manhood. flume in age. And Melancholius in old childhoode. If from  
the



## The Booke of knowledge.

the byrth, to ciiii. yeare full Done, man-  
hode is from thence to ccc. yeare age.  
From thence to l. yeare. And olde from  
thence to lxxx. yeare, and so forth to  
Death.

Also these fower complections reig-  
neth in fower partes of mans body.

Choller reygneeth in all the soulet lim-  
bes, from the brest upward.

Sanguyne reigneth in all small lim-  
bes. Also from the middrife to the we-  
land.

And Flume reygneeth in all noury-  
shing limbes, also from the reynes to  
the middrife.

And Melancholy reygneeth in all the  
limbes, from the reignes downe-  
warde.

Wherefore every mans vyne is cast  
in fower, that is to saye, Corkill, Bu-  
perfice, Myddest, and grounde, eve-  
ry partye of the vyne to hys parte of  
mans bodye. And therefore to fower  
things

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things in euery wyne wee must take heedz, that is to saye, Substaunce, quantitie, Choler, and contente, three Substaunces there are: That is to say, thicke, thin, and middle.

Thicke Substaunce betokeneth much moystnes.

Thinne substaunce betokeneth much drynes.

And myddle substaunce betokeneth temperaunce.

Also iii. Quantities bee in Wyne. That is to saye, Much, Little, and Meane.

Much quantitie betokeneth greate colde.

And little quantity betokeneth great heate.

And meane quantitie betokeneth temperaunce.

Also take heede to the taste whether it be sweete or not.

Sweete taste betokeneth health.

And



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And other taste betokeneth syckenesse.

Also in Wyndes be xx. coloures, of the which the fyrste ten betokeneth colde, and the other ten betokeneth heate.

The x. coloures that betokeneth cold are these.

The fyrst is blacke, a Darke cole and commeth of lyued going before.

The seconde lyke to leade, and those two betokeneth mortification.

The thyrde is whyte as cleare water.

The fourthe is lacktike, lyke to whay.

The fyfte is caropose, lyke to graye russet, or to Camels heare.

The sixt is yelow lyke to salow leaues falling of trees, and those iiii. coloures betokeneth indigestion.

The seuenth is subpale, that is to say not full pale.

The

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The eyght is pale, lyke to some sodden fleshe.

The nyynth is Subsitryne, that is to say, fullsitryne.

The tenth is sytryn, lyke to a pony-  
liter, or to right yelow flowers.

And these fower coloures betokeneth  
beginning of Digestion.

Nowe we haue seene the coloures  
whiche betokeneth colde. So we will  
see the other ten whiche betokeneth  
heate.

The fyrst is Subryfe, that is to say,  
not full ruffe.

The seconde is ruffe, lyke to fyne  
Golde.

And those two coloures betokeneth  
perfecte Digestion. So the byrne be  
middle of substaunce, myddle of quan-  
tity, sweete of taste, and without con-  
tentes.

The thyrd is subryfe, that is to say ful  
redde.

The



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The fourth is redde, lyke Saffron  
durte.

The fyfte is subzugund, that is to say  
not full rubugund.

The syxte is rubygunde, lyke a  
strong flame of fyre. And these fower  
coloures betokeneth passing of Dige-  
stion.

The seventh Anopose, like to whyte  
wyne.

The eyght is kinanos, lyke to rotten  
blood. And these two betokeneth a  
Dustyon.

The ninth is greene, as the cole  
stocke.

The tenth is blacke, as a cleare  
blacke horne. And thys blacke com-  
meth of greene going to fore. And  
these two betokeneth adustion and  
death.

In Wyne be eyghtene contentes.  
That is to saye, Serkell, Ampull,  
Gaynes, Clowdes, Scume, At-  
terer,

The Booke of knowledge,

terer, Fatnes, Humer, Blood, Grauell, Heres, Schlog, Bran, Crynodose, Sperme, Dust, Eskes, Sedy-men, or Ipostas.

The Serkle, sheweth all the qualities of the head.

Ampull, that is to say creme, sheweth also the brayne disturbed.

Graynes betoken of remne, and glutte.

Clowdes sheweth vyce, of the small limbes.

Scumme, that is to saye fume, sheweth ventositye, and often the Jaundyes.

Alterer that is to say quiter, sheweth vyce of the reygnes. The bladder, or of the lyuer.

Fatnesse as oyle Dropes, sheweth waisting and dissolucion of the bodye, namely of the loynes.

Humer, lyke glet, or like drestes, of blood, or rotten Gall. it sheweth  
vice



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**v**ice of the middrife, or aboue or beneath.

**B**lood sheweth vice of the liuer, or of the reignes, or of the bladder.

**G**rauell sheweth the stone.

**H**eres sheweth the Dissolution, of the fatnes of all the body, of the reignes namely.

**S**calos and branne, sheweth the thirde spyce of feueretyke inurabile.

**S**perme, that is to saye mankinde, sheweth to much lechery.

**D**ust sheweth the govote, or a woman conceived.

**E**skes the preuye harneis to be greaued.

**Z**edymen, that is to say, clods in the grounde of the byrne, or breaking bywarde.

**T**he Cykle is called **I**postas. That is to saye, the grounde, and it hath moſte ſygnifycation of all

**E. i.**

**and**

and namely of the lower partes.

Of every mans bodie, bee fower principall lymbes, that is to saye, soulet lymbes, small lymbes, and nourishing lymbes, and gendring lymbes.

Soulet lymbes, be the braynes, and all that are there aboute, do vnto the welsand.

Small lymbes be the hearte, and the lunges, and all that be aboute them, betwixte the welsand and the middryfe.

Nourishing lymbes, be the liver, spleene, Gall, and guttes, and all that be about them, betweene the welsand and the Middryfe, and the Keyngnes.

Gendring lymbes, be the keyngnes, bladder, preuie harneys, & the lymbes about, fro the keyngnes downwarde.

Also



Also here followeth an A.B.C.  
whereby thou mayest knowe of  
what Planet every man is.



C.1. J.5.1. B.1.2. D.1.2. G.  
L.3. D.4. C.5.6. U.2. L.7  
F.8. P.1. K.9.

¶ Departe this by 9. into a  
hundred. And 1. or 8. be over,  
then the Sunne is hys Planet, if 2. or 9. be  
ouer, then Venus is hys Planet: If 3. be o-  
uer, then he is of Mercury: If 4. be ouer  
then he is of the Moone: If 5. be ouer, then  
he is of Saturnus: If 6. be ouer, then hee  
is of Iupiter: If 7. be ouer, then hee is of  
Mars.

¶ Adam. 31. Andren. 12. Aldon. 25. Pulos. 12.  
Benasser in'is. 92. Becus. 9. David. 9.

¶ Also here followeth another A.B.C.  
to knowe by, of what sygne in the Zody-  
ack every man is, that is to say, vnder which  
sygne he is bozne, and to whyche sygne  
he is moste lyke. Also here by thou mayest  
knowe hys fortune, and the momente in the

C.ii.

which

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The B. knowledge.

which he shall dye. Also here by thou mayest knowe thy fortune, and infortune of manys thinges, Townes, Cities, and Castles.

¶ A2. B2. C20. D41. E5. F24. G3. H20. I10. K13. L42. M12. N22. O21. P21. Q24. R27. S22. T91. U13. V20. W20. X7,

¶ If thou wylte knowe by thys A.B.C. anye man as it is sayde before, take hys name and hys mothers name. And also if thou wylte knowe of anye Towne, by thys A.B.C. as it is sayde before, then take that Townes name, and the name of the Cyttye of Jerusalem, for that is the mother of all Townes, and then account the letters of the names, by the number of thys A.B.C. and when thou haste all done, departe it by 28. and if 1. or 2. be ouer, then that that thou seekest longeth to the Weather: and if 3. or 4. or 5. be ouer, then that that thou seekest longeth to the Bull, and if 6. or 7. be ouer, then longeth it to the Jemuse, and if 8. or 9. be ouer, then longeth it to the Crabe, and if 10. or 11. or 12. then longeth it to the Lyon, and if 13. or 14. then longeth it to the Virgine, and if 15. or 16. be ouer, then longeth it to the Balance, and if 17. or 18. or 19. then longeth it to the Scoopyon, and if 20. or 21. then longeth it to the Magitarie, and if 22. or 23. then longeth



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geth it to the Capzroine, and if 24.02 25.  
then longeth it to the Aquary, and if 26.27.02  
28. then longeth it to the Fylle.

## ¶ Another Alphabet.

**D**e parts anye thing in 7. by the proper  
name of these letters: A. will tell,  
whiche of the 7. it is, by the ouer number De-  
uided by 9.

A.3.

I.3.

K.8.

B.4.

L.5.

M.13.

C.1.

N.6.

O.2.

D.2.

P.25.

Q.23.

E.2.

R.25.

S.98.

F.4.

T.12.

U.56.

G.2.

V.13.

Z.34.

H.5.

A.15.

E.iii.

CTO

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**T**O knowe the weather that shall  
bee all the yeare, after the chaunge  
of euerye Moone, by the  
Dyyme Dayes.



Sunday Dyyme, drye  
weather.

Monday Dyyme, moyst  
weather.

Tuesday Dyyme, colde  
and wynde.

Wednesdai Dyyme, mercuriours.

Thurseday Dyyme, fayre and clere.

Fryday Dyyme, fayre and fowle.

Saturday Dyyme, rayne.

**A** Rule to knowe bypon what  
Letter, what hower, and  
what minute, as fol-  
loweth.

Dyyme



# The Booke of knowledge.

Dyyme bypon hore mynutes

A 29.

9.

B

4.

5.

C

13.

D

20.

18.

E

18.

12.

F

21.

4.

G

13.

20.

**H**eremoze thus reigneth these  
feuen planets. First reigneth  
Saturne, then Jupiter, then  
Mars, then Soll, then Venus, then  
Mercurye, and then Luna, Saturne  
is

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is Lord on Saturday, Jupiter is lord on Thursday, Mars is Lord of Tuesday, Soll on Sunday, Venus on Friday, and Mercury of Wednesday, and Luna on Monday. Saturne, Jupiter, Mars, Soll, & Mercury, is masculine. That is to say Mankinde, Venus, and Luna, are feminine, that is to say womankind. Saturne, Mars, and Luna, are euill Planets, Jupiter, Soll, and Venus, be good Planettes, and Mercury is chaungeable.

On Saturdaye the fyrste hower after midnichte reygneeth Saturne, the seconde hower Jupiter, the third hower Mars, the iiii. hower Soll, the v. hower Venus, the sixte hower Mercury, the vii. hower Luna. And then againe Saturne the viii. hower, and Jupiter the ix. hower, Mars the x. hower, Soll the xi. hower, Venus the xii. hower, Mercury



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eye the xiii. hower, and Luna the  
xiiii. hower. Then agayne the thyrde  
of Day time. Saturne the xv. hower,  
Juppyter the xvi. hower, Mars the  
xvii. hower, soll the xviii. hower,  
Venus the xix. hower, Mercury the  
xx. hower, and Luna the xxi. hower.  
And then agayne the iiii. tyme, Sa-  
turne the xxii. hower, Juppyter the  
xxiii. hower, Mars the xxiiii. hower.  
And then beginneth soll, in the  
hower after midnichte on the Sun-  
day, Venus the second hower, Mer-  
cury the thirde hower, Luna the iiij.  
hower, Saturne the fyfte hower. And  
so forth hower by hower, and Planet  
by Planet, in order as they stande.  
Eche Planet to hys owne Daye, reyg-  
neth evermore certaynely, the iijste  
hower, the viii. hower, the xv. hower,  
and the xxii. hower. And so fourth  
evermore one after another. And  
nexte after that reygneeth the Planet  
that

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that is nexte in order, as thus, Sa-  
turne, Iuypter, Mars, Sol, Venus,  
Mercurius, and Luna.

**O**f the moste best and profytableste  
dayes that be in the yeare, to let  
blood.

**I**n the beginning of March  
that is to saye, the vi. and  
the tenth daye thou shalt  
drawe out blood of the  
right arme.

In the beginninge of Aprill, of the  
lefte arme, and that in the xi. daye, for  
the sight. In the ende of Maye, of  
which arme thou wylte, and that a-  
gayne the feuer, and if thou so doest,  
neyther thou shalt lose thy sighte, nor  
thou shalt haue no feuers, how long  
thou lyest.

**¶** Quot



# The Booke of knowledge.

¶ Quot retinente vita et non mortis Imago  
Si semper fuerint viuens morietur et infra.

Godhap.

Epithap.

Epithap.

1.	13.	
2.	14.	24.
3.	16.	26.
4.	17.	23.
6.	18.	27.
11.	8.	10.
	20.	

¶ Est vesper Eplaton deampulle.  
Philosophie.

5.	19.	
7.	21.	28.
9.	22.	29.
12.	25.	30.
15.		

Best.

Best.

Wisa.

Wisa.

Sorolus.

Heath.

Heanines.

Joze.

Wisa.

Joze.

Joze.

Collige per numeroes aliquid cupis esse phan-  
dre lunge simullatum feriaque Diem.

# The Booke of knowledge.

A.iii.

B.vi.

C.xii

D.xx.

E.xxvi.

F.xxv.

G.iii.

H.xv.

I.xxi.

M.xv.

N.xxii.

O.xx.

P.xiiii.

Q.xvi.

R.iiii.

S.xxix.

T.xxviii.

U.iiiii.

V.vi.

W.vi.

Z.iii.

Sunday.

Munday.

Tuesday.

Wednesday.

Thursday.

Fryday.

Saturday.

xiii.

xxii.

xv.

xxv.

xi.

xv.

xxvi.

Thus endeth the Speare of  
Platon.

noho



The Booke of knowledge.

Who so euer in the vii. Daye of  
**V** Marche letteth him blood in  
the righte arme, in the leuenth  
Daye of Aprill in the left arme,  
he shall not lose the sight of his euen.  
And in the fower or fyfte last Daye of  
Maye, in both armes be letten blood,  
he shall haue no feuers.

Who so euer in the fyrste Day of each  
moneth falleth into anye infyrmitie,  
the thyrde Day ensuing is to Dred, which  
if he passe, he shall escape tyll thirtie  
Dayes.

Who so falleth in the seconde Day, is to  
Dread which if he passe, though he long  
be sick, he shall be Deliuered.

He that falleth in the thirde Daye, at  
nexte shall be Deliuered.

He that falleth sycke in the iiii. Daye,  
he shall bee greuouslye to the xxviii.  
Daye, whiche if hee passe, he shall  
escape.

Hee

He that falleth the fyft Daye, though he suffer greuously, he shall escape.

He that falleth in the sixte Day, though he seeme to be healde, neuer the latter in the fyfte Daye of the other moone, he shall be Deade.

He that falleth in the vii. Daye, wythout grieve he shall be Delyuered.

He that falleth the viii. Daye, if he be not whole at the xii. Daye, he shall be Deade.

He that falleth in the ninth Daye, though it be wyth great grieve, he shall escape.

He that falleth in the x. Day, wythout Doubt he shall be Deade.

He that falleth in the xi. Daye, he shall be Delyuered the next Day.

He that falleth in the xii. Daye, but if he be Delyuered wythin two Dayes, within xv. he shall be Deade.

He that falleth in the xiii. Daye, tyll the xviii. Dayes he shall be sycke, which  
if



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if he passe, he shall escape.

He that falleth in the fourteene. Daye,  
he shall dwell till the xv. and so he shall  
escape.

He that waxeth sycke the xv. Daye,  
but if he recouer wythin xviii. Dayes,  
he shall be dead.

He that falleth in the xvi. Daye, though  
he be greued till xxiii. Dayes, till the  
xxviii. Dayes he shall escape.

He that falleth in the xvii. Day, he shall  
dye the x. Day.

He that falleth sick in the xviii. Daye,  
soone shall bee healed.

He that falleth in the xix. Daye, also  
shall escape.

He that falleth syck in the xx. Daye, in  
the v. Daye he shall escape, but neuer-  
thelesse, in the moneth following he  
shalbe dead.

He that waxeth sycke in the xxi.  
Day, but he runne into perrill of Death  
within x. Dayes of that other moneth,  
he

he shall be Delyuered

He that waxeth sicke in the xii. Daye,  
but he runne into perill of Death with-  
in ten Dayes of that other moneth, he  
shall be Delyuered.

He that falleth in the xiii. Daye,  
thoughe it be wyth greuousnesse of  
payne, in the other moneth, he shall bee  
Delyuered.

He that falleth in the xiiii. Daye, in  
the xv. Daye he shall bee Delyuered,  
but neuerthelesse in the moneth follo-  
wing he shall be Dead.

He that falleth sycke in the xvi. Day,  
thoughe he suffer a little, neuerthelesse  
he shall escape.

Hee that falleth in the xvi. Daye,  
thoughe he suffer to the outpassing,  
neuerthelesse in that other moneth, he  
shall be Delyuered.

Hee that falleth in the xvii. Daye, it  
manasseth Death.

He that falleth in the xviii. Daye,  
it



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it manasseth death,

He that falleth the xxix. Daye, little and little in that other month, he shall be deliuered.

He that falleth sicke in the xxx. Daye, it is doubte whether hee passe anye of these.

Also he that waxeth sicke in the xxxi. whether hee shall escape, it is vnknowne.

Here followeth the nature of the  
xii. Signes.



Aries is hote and drye,  
nature of the fire, and  
gouerneth the heade &  
face of man, & is good  
for bleeding, when the  
Moone is in it, saue in  
the party that it gouerneth and ruleth  
Taurus is euill for bleeding.

Taurus is drye and colde, nature  
of earth and gouerneth the necke and  
the

the knot vnder the thyoate, and is euill  
for bleeding.

♊ Gemini is euill for bleeding.

Gemini is hote and moyst, nature of  
the ayre, and gouerneth the shoulders,  
the armes, the handes, and is euill for  
bleeding.

♋ Cancer is indifferent for bleeding.

Cancer is colde and moyst, nature of  
water, and gouerneth the breast, the  
stomacke and the milke, and is indiffe-  
rent, neyther to good nor to badde for  
letting of blood.

♌ Leo is euill for bleeding.

Leo is hote and drye, nature of fyre,  
and gouerneth the back and the sides,  
and is euill for blood letting.

♍ Virgo is indifferent for bleeding.

Virgo is colde and drye, and nature  
of the earth, & gouerneth the wombe,  
and the inwarde parties, and is ney-  
ther good, nor euill for bleeding, but be-  
tweene both.

♎ Libra



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**L**ibra is right good for bleeding.

Libra is hote and moyste, nature of the ayre, and gouerneth the nanill, the reynes, and the lowe partes of the wombe, and is very good for bleeding.

**S**corpio is indifferent for bleeding

Scorpio is colde and moyst, nature of the water, and gouerneth the members of man, and is neyther good nor bad for bleeding, but indifferente, betweene both.

**S**agittarius is good for bleeding.

Sagittarius is hote and drye, nature of fire, and gouerneth the thighes and is good for bleeding.

**C**apricornus is euill for bleeding.

Capricornus is colde and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

**A**quarius is indifferent for bleeding.

Aquarius is hote and moyste, nature of ayre, and gouerneth the legges and is neyther good nor euill for bleeding.

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Pisces is indifferente for bleeding.

Pisces is colde & moyst nature of water and gouerneth the feete, and is neyther good nor euill for bleeding, but indifferent.

No man ought not to make incision nor touch wyth yron the members gouerned of any signe, the day that the Moone is in it, for feare of the greatesse effusyon of blood that mighte happen: Nor in like wise when the sunne is in it for the great daungers and perrill that might follow thereof.

Here followeth the Anathomie of the bones in mans body, and the number of them, which is in all ii. C. and xlviii.

**A**t the top of the head is a bone that couereth the brayne, the which Ptholomeus calleth y<sup>e</sup> Capitall bone. In the scull be two bones, which bene called parietalls, that holdeth



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holdeth the brayne close and stedfast. And more lower in the brayne, is a bone called the crowne of the heade, and on the one syde and on the other, bene two holes wythin the whiche is the pallys or roofe bone. In the part behynde the head bene iiii. lyke bones, to the which the chayne of the necke holdeth. In the nose ben ii. bones. The bones of the chafes aboue be xi. and of the nether iaxo ben ii. aboue the apposite of the brayne, there is one behynde named collaterall. The bones of the teeth be xxx. eyght, before iiii. aboue, & iiii. vnderneath, sharpe edged for to cut the morsels, and there is iiii. sharpe ii. aboue, and ii. vnderneath, and ben called conines, for they be lyke conies teeth. After that bene xvi. that be as they were homers or grindinge teeth, for they chewe and grynde the meate the whiche is eaten and there is iiii. aboue on euery syde, & iiii. vnderneath.

ueath. And then the iiii. teeth of sayp-  
ence on euery syde of the chaftes, one  
aboue and one vnderneath. In the  
chin from the head Downewarde bene  
xxx. bones called knottes or ioyntes.  
In the breast before bene vii. bones,  
and on euery syde xii. rybbes. By  
the necke betweene the head and the  
Shoulders, bene ii. bones named the  
sheres, and ben the ii. shoulder blades.  
From the Shoulder to the Elboe, in  
ech arme is a bone called the Adiutor,  
from the Elbow to the hande bone, e-  
uery arme ben ii. bones, that ben called  
Cannes, in eche hand bene viii. bones,  
aboue the palme bene iiii. bones which  
bene called the Combe of the hande.  
The bones in the fingers in ech hande  
xv. in euery finger thre. At the ende of  
the ridge ben the huckle bones, whete-  
to bene fastened the two bones of the  
thighes, in eche knee is a bone called  
the knee plate.

From



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From the knee to the foote in eche leg,  
ben ii. bones called canes or marybo-  
nes. In each foote is a bone called the  
angle or pin of the foote, behynde the  
angle is the heele bone in ech foote, the  
whiche is the lowest parte of a man.  
And aboue each foote is a bone called  
the hallowe bone. In the plant of ech  
foote bene fower bones. Then ben the  
combes of the feete in ech of the which  
ben fyue bones, the bones in the toes  
in each foote bene the number of xiiii.  
Two bones ben before the belly, for  
to holde it stedfast with the two bran-  
ches. Two bones ben in the head be-  
hynd the eares, cald oculares, we reken  
not the tender bones of the ende of the  
shoulders, nor of the sydes, nor dyuers  
little gristles and speldres of bones, for  
they be comprehended in the number  
aforesayde.

There

**T**here followeth the flubothomy,  
wth the names of the baynes, and  
where they rest, & how they ought  
to be letten blood.



**H**ere I do you to wit, that  
the bayne in the middest  
of the foreheade would be  
letten blood for the ach, &  
payne of the heade, and  
for feuers (Aytargy) and for the me-  
grime in the head.

About the two eares behinde is two  
baynes the which be let blood to geue  
cleare vnderstanding, and vertue of  
light hering, & for thick breath, and for  
doubt of Meselrye or Leprye. In the  
temple bene two baynes, caled the Ar-  
tiers for that they beat, which ben let-  
ten blood, for to diminish and take a-  
way the greate repletion and aboun-  
daunce of blood that is in the brayne,  
that might nuy the head and the eyen,  
and



The Booke of knowledge.

and it is good agaynst the govote, the megrime, and dyuers other accidents that may come to the head.

Under the tonge bene ii. baynes, that ben letten blood for a sicknes caled the Sequamy, and agaynst the swelling & apostumes of the throate, and agaynst the Equinancye, by the which a man might dye sodaynly for Default of such bleeding.

In the neck ben ii. baynes caled originals, for that they haue the course and abundaunce of all the blood that gouerneth the body of man, and principally the head, but they ought not to be letten blood wythout the counsaile of the Physicion, and thys bleeding auaileth much to the sycknesse of Lepre, when it cometh principally of y blood. The bayne of the heart, taken in the arme profyteth to take away humors, or euill blood that might hurte the chamber of the heart, or the apertenance, & is

is good for them that spitteth blood, & that ben shorfe winded, by the which a man may dye sodaynely for default of such bleeding.

The vayne of the liuer taken in the arme sweageth the greate heate of the body of man, and holdeth the body in health, and this bleeding is profytable, also agaynst the yelow ares, and Apostume of the liuer, and agaynst the palsy, whereof a man may dye for default of such bleeding.

Betweene the maister finger and the leth finger to let blood, holpen the Dolours that cometh in the stomack, and sydes, as botches, and apostumes, and Diuers other accedents that may come to these places, by great abundance of blood and humoures.

In the sydes betweene the wombe and the braunch, bene two vaynes of the which that of the right syde is letten blood for the Dropsy, and that of the  
leste



The Booke of knowledge.

lefte fide for euery sicknes that cometh about the milke, and they should bleede after the persons be fat or leane, take good heed at foure fyngers nigh the inficion, and they ought not to make fuch bleeding, wythout the counsaile of the Physicion.

In euery foote bene thre baynes, of the which thre, one is vnder the ancle of the foote named Sophan, the whiche is letten blood for to swage & put ouer Dyuers humours, as botches and apofstumes that cometh about the groines and it profiteth much to women for to cause their menstruosity to descend, & delaye the Emorodes that cometh in the secret places and other lyke.

Betweene the wyestes of the foote, and the great toe is a bayne the which is letten blood for Dyuers sickneses, & inconueniences, as the pestilence that taketh a person sodaynely, by the great superabundance of humours, & thys  
blee-

bleeding must be made wythin a naturall daye, that is to say, wythin xiiii. howers after that the sycknesse is taken of the pacient, and befoze that the feuer come on him, and this bleeding oughte to be Done after the corpolence of the pacient.

In the angles of the eyen, bene two baynes, the which bene letten blood, for the rednes of the eyen, or watry or that runneth continually, and for Dyuers other sicknesses that may happen and come by ouer greate abundaunce of humoures and blood.

In the vayne of the ende of the nose, is made a bleeding, the which is good for a red pynpled face, as bene redde Drops, pustuls, small scabs, and other infections of the heart, that may come therein by to great repletion, and abundaunce of bloud and humoures, & it auayleth much agaynst pynpeled noses, and other like sicknesses.

In



## The Booke of knowledge.

In the mouth in the gummes ben iiii. baynes, that is to say, two aboue and two beneth, the which ben leten blood for chaufing and canker in the mouth and for toothack.

Betweene the lip and the chin is a bayne that is letten blood to geue a mendement vnto them that haue an euill breath.

In ech arme bene iiii. baynes, of the which the bayne of the head is the hyest, the second next is from the heart, the thyrde is of the liuer, and the fourth is from the mylte, otherwise called the low liuer bayne.

The bayne of the head taken in the arme, ought to bleed for to take awaye the greate repletion and aboundance of blood that may annoy the head, the eyen and the brayne, and awayleth greatly for chaungeable heates, and swelling faces and red, and for diuers other syckneses that maye fall and  
come

come by great abundaunce of blood.

The bayne of the mylte, otherwoyse called the lowe bayne, should bleed agaynst feuer tercians and quartaynes, and in it ought to be made a wide and a lesse deepe wound then in any other bayne, for feare of winde, that it maye gather, and for a moze incenvenience, for feare of a sinowe that is vnder it, that is called the Lesard.

In eche hande bene thre baynes, whereof that aboue the thombe ought to bleede, to take away the great hete of the visage, and for much thicke blood and humors that ben in the head, and thys bayne delayeth moze then that of the arme.

Betweene the little fynger, and the leche fynger, is letting of blood that greatly auayleth agaynst all feuer tercians, and quartaynes, and agaynst flumes and diuers other lettings that cometh to the paye and the milte.



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In the thigh is a bayne, of the whych bleeding auayleth agaynst Doloure of the genitoures, and for to put out of mans body humoures that bene in the graynes.

The bayne that is vnder the ancle of the foote without is named Sciote, of the whiche bleeding is much worth agaynst the paynes of the flancks, and for to make auoyde and issue diuers humoures which would gather in the sayde place, and it auayleth greatly to women to restrayn their menstruosity when they haue to great abundance.

¶ Thus endeth the Flubothomye.

**B**E it to vnderstande, that there be in the yeare fower Quarters, the which be named thus, Vere, Hyems, Estas, and Autummus. These ben the fower seasons in the yeare, as Pryme tyme is the spring of the yeare, as februarpe, March, and Aprill. In these

these thre months every greene thing growing, begynneth to budde and flourish.

Then commeth sommer, as Maye, June, and July, and these three monethes every herbe, grayne, and tree, is in his kinde, & in hys most strength, and beauty, and then the sunne is at the highest.

Then commeth Autumne, as August, September and October, that all these fruites waren ripe, and bene gathered and housed.

Then commeth nouember, December and Januarie, and these three monethes be in the winter, that time the sunne is at the lowest, and is at the tyme of little profite, as we Astronomers saye, that the age of man is lxxii. yere, and that we lyken but one whole yere, for evermore we take syre yere for every moneth, as January, or Februarye, and so forth. For as the yere chaungeth



The Booke of knowledge.

chaungeth by the xii. monthes into xii.  
Diuers manners.

So doeth man chaunge hymselfe xii.  
tymes in his lyfe by xii. ages, and euery  
vi. times vi. maketh xxxvi. And than  
man is at the best, and also at the high-  
est, and xii. times vi. maketh lxxii. and  
that is the age of man.

Thus must you counte and reckon for  
euery month vi. yeare, or else it may be  
vnderstand by the foure quarters, and  
seasons of the yeare, so man is deuided  
into foure parts, as to youth, strength,  
wysedome, and age. He so to bee

xxiii. yeare yong, xxiii. yeare

strong, xxiii. yeare in

wisedome, and the

fourth xxiii. yere

to goe to the

ful age of

lxxii.

G.i:

There

There followeth to show howe a  
man chaungeth xii. times, euen  
as the xii. months doeth.

**I**n the first vi. yeare  
for January, the which is of  
no vertue nor strenght, in that  
season nothing on the earth groweth.  
So man after that hee is borne, till he  
be vi. yeare of age, is wyth little or no  
witte, strenght, or cunning, and maye  
doe little or nothing that commeth to  
any profite.

Then commeth February, and then  
the dayes longeth, and the sunne is  
more hotter, then the fyeldes begin to  
ware greene. So the other vi. yere till  
he come to xii. the childe beginneth to  
grow bigger, and is apt to learne such  
thinges as is taught him.

Then commeth the month of March,  
in which the labourour soweth the  
earth and planteth trees, and edyfieth  
houses,



## The Booke of knowledge.

houses, the chylde in these vi. yeares  
wareth big to learne Doctrine, and  
science, and to be fayre and pleasaunte  
and louing, for then he is xviij. yeares  
of age.

Then commeth Aprill, that the earth  
and the trees is couered wyth greene  
flowers. And in euery party goodes  
encreaseth abundauntly. Then com-  
meth the younge man to gather the  
sweete flowers of hardinesse, but then  
beware that the colde wyndes, and  
stormes of vices beate not downe the  
flowers of good maners, that shoulde  
bring man to honoure, for then is he  
xxiij. yeare of age.

Then commeth Maye, that is both  
fayre and pleasaunte, for then Byrdes  
sing in woodes and Forrestes, nyght  
and daye, the sunne shyneth hote, as  
then man is most lusty, mighty, and of  
deliuer strength, and seeketh playes,  
sportes, and manly pastimes, for then

## The Booke of knowledge.

is he full xxx. yeares of age.

Then commeth June, and then is the sunne at the highest in his meridional, he may ascēd no higher in his stacion. Hys gleamering golden Beames rypeth the Corne, and then man is xxxvi. yeare, he maye ascende no moze, for then nature hath giuen them courage and strength at the full, and rypeth the seedes of perfecte vnderstanding.

Then commeth July; that our fruites be set on sunning, and our corne a hardening, but then the sunne beginneth a little to Descende Downwarde. So then man goeth from youth towarde age, and beginneth for to acquainte him wyth sadnesse, for then he is come to xlii. yeare.

After that then commeth August, then we gather in our corne, and also the fruites of the earth, And then man doeth hys dillygence to gather for to finde



The Booke of knowledge.

fynde hym selfe , to mayntayne hys  
wyfe , chyl dren and hys housholde,  
when age commeth on him, and then  
after that vi. yeare , he is xlviii. yeare  
of age.

Then commeth September , that  
wynes be made, and the frutes of the  
trees be gathered : And then there  
wythall he doeth freshly begin to gar-  
nisse hys house , and make prouision  
of needefull things, for to lyue wyth  
in wynter , whych draweth verye  
neare , and then man is in his mooste  
stedfaste and couetous estate, prospe-  
rous in wisedome , purposing to ga-  
ther and keepe as much as shoulde bee  
sufficient for him in hys age , when he  
maye gather no more, and then is hee  
liiii. yeare of age.

And then commeth October , that  
all is into the aforesayde house ga-  
thered, both corne, and also other ma-

G.iiij.

ner

ner of fruites, and also the labozers  
plowe and sow new seedes on the erth  
for the yere to come. And then he that  
nought soweth, nought gathereth, and  
then in these vi. yere a man shall take  
himselfe vnto God, for to do penance &  
good workes, and then the benefices  
the yere after his Death, he may gather  
and haue spiritual profyte, and then  
man is fully the tearme of ix. yeres.

Then commeth Nouember, that  
the dayes be very short, and the sunne  
in manner giueth but little heate, and  
the trees losen their leaues. The fields  
that were greene, looketh hoare, and  
gray. Then al manner of hearbes bene  
hyd in the ground, and then appeareth  
no flowers, and then wynter is come,  
that the man hath vnderstanding of  
age, and hath lost hys kindly hete and  
strength, hys teeth begin to rotte and  
to fayle hym. And then hath he little  
hope of long lyfe, but desyrez to come  
to the



## The Booke of knowledge.

to the lyfe euerlasting, and these vi.  
yeares maketh him lxxvi. yeare of age.  
Then last commeth December, full  
of colde, wyth frosts, and snows, wyth  
great wyndes, and stormy weathers,  
that a man may not labor, nor nought  
doe. The sunne is then at the lowest,  
that it maye descende. Then the trees  
and the earth be hid in snowe, then  
it is good to hold them nie the fyre, and  
to spende the goodes that they gate in  
sommer. For then man beginneth to  
ware crooked and feeble, coughing &  
spitting and loathsome, and then he lo-  
seth hys perfecte vnderstanding, and  
his heyres desyre hys death. And these  
vi. yeare maketh him full lxxii. yeares,  
and if he lyue any longer, it is by his  
good guiding and dieting in hys youth  
howbeit, it is possible that a man may  
liue till he be a C. yeare of age, but ther  
be but few that liueth so long, tyll they  
come to a hundred yere of age.

Here

Hereafter followeth the Rutter of  
the distaunces from one Port  
or countrey to another, and  
first of the compasse of  
England.



The Compasse of Eng-  
lande rounde aboute, is  
iiii. M. iii. C. & ix. myles.  
Venis doeth stande from  
Flanders East and by  
South viii. C. myles.

And nexte course by the sea, from  
Flanders to Fasse, (is thys.) From  
Sluse to Calays is lxx. myles.

From Calays to Buchefe lxxx. myles.

From Buchefe to Lezard ii. C. lx. myles.

From Lezard to Capfenester, sixe  
hundred l. myles.

From Capfenester to Lisbone, is two  
hundred and lxx. myles.

From Lisbone to Cap S. Vincente  
to the



The Booke of knowledge.

to the stractes two C. xl. miles.  
From the stractes the Jebalter, unto  
the Ile of Sardine xi. C. miles.  
From Malfitana in Sardine, to In-  
nalta, is iiii. C. and lx. myles.  
From Inalta by the course of Sardo-  
goza and Sicill, to sayle to Jasse in  
Surre, is a M. viii. C. miles.  
From Jasse to Basse in Syppe, to the  
Castle Rode, is ii. C. xx. miles.  
From Castle Rode to Rhodes, a hun-  
dred. miles.  
From Rhodes to Candy ii. C. l. myles.  
From Candy to Rhodon, three hun-  
dred myles.  
From Rhodon to Coslue, three hun-  
dred myles.  
From Coslue to Uenis, is eyght hun-  
dred myles.

THE length of the costes of Surre,  
of the Sea costes, is from the gulfe  
of Ermony, to the gulfe Dalarke,  
next

nexte the South and bee west, from  
Lazarya to Kyle, is thre score and  
fyue miles.

That is to bnderstande, from Laza-  
ry in Ermony to Soldin, that cometh  
from the ryuer comming from Anthy-  
oche lxx. miles.

**A**ND from Soldin, to the Porte  
of Lycha, nexte vnto the South  
fyfye miles.

From Lycha to the Porte of Tortosa  
South l. myles.

From Tortosa vnto the Porte Try-  
poll south l. myles.

From Bernet to Acres south, and bee  
west lxx. myles.

From Acres to Porte Jaf, south, and  
be west lxx. miles.

From Porte Jaf, to Porte Delezara,  
south, south, west a C. lxx. myles.

From Dampac Lariza in Surrye, to  
Damiat in Egipt C. lxxx. miles.

From



The Booke of knowledge.

from Dampat to Babylon Alchare,  
lxxx. miles.  
from Dampat to Alexandre, a hun-  
dred x. miles:

The length of Mare Maior is from  
the Gulfe S. George in the middelt  
of the gulfe that is betwixt Trapasant  
Sanastopolis to the porte of Messem-  
bie west, from S. George a thousand  
lx. miles.

The bredth of the west ende, is from  
the bras S. George of Constantinople,  
vpon the rpuer of Danabes nexte the  
North, from S. George Brase, fyue  
hundred lx. myles.

**F**rom Pero to Cassa, in Tar-  
tary, Northeast vi. C. myles.  
from Cassa to the stractes,  
of the Tane, Northeast, a  
hundred miles.

The Gulfe of Tane is aboute sixe hun-  
dred myles.  
The

The Capt of Caffa is aboute sixe hundred miles  
 From the Head of Tane to Sanastopol, foure C. miles  
 From Sanastopol, to Trapasonde by west ii. C. l. miles  
 From Trapasonde to Synoppa, nexte to the south iii. C. xxx. miles  
 From Synoppa to Pero, nexte the west, south west ii. C. xxx. miles  
 From Pero to Messember, nexte the North west ii. C. xxx. miles  
 From Messember to Hancro, North North east, a C. lx. miles  
 From Hancro Castro, to Danobia, North east a C. xxx. miles  
 From Danobia to the stractes of Caffa nexte the East. ii. C. miles.

The compasse of the Ilandes.

The Ile of Syppre, is aboute fyue hundred miles.  
 The



The Booke of knowledge.

The Iles of Roobes, is boue an C.  
myles.

The Ile of Lange is aboute foure  
score myles.

The Ile of Necrypont, is about three  
hundred myles.

The Ile of Cecilya, is aboute seven  
hundred myles.

The Ile of Sardyne, is about seven  
hundred myles.

The Ile of Mayozke, is aboute two  
hundred myles.

The Ile of great Brytayne, is aboute  
two thousand myles.

The Ile of Irelande is aboute a M.  
vii.C. myles.

The principallitye of Murre, is about  
vii.C. myles.

Thus endeth the Rutter of the Dis-  
taunce from one Port  
or Countrey to  
another.

1582.

The Capt of Caffa is aboute sixe hundred miles.

From the Head of Tane to Sanastopol, foure C. miles.

From Sanastopol, to Trapasonde, by west ii. C. l. miles.

From Trapasonde to Synoppa, nexte to the south iii. C. xxx. miles.

From Synoppa to Pero, nexte the west, south west ii. C. xxx. miles.

From Pero to Messember, nexte the North west ii. C. xxx. miles.

From Messember to Mancro, North, Northeast, a C. lx. miles.

From Mancro Castro, to Danobia, Northeast a C. xxx. miles.

From Danobia to the stractes of Caffa nexte the East. ii. C. miles.

### The compasse of the Ilandes.

The Ile of Syppre, is aboute fyue hundred miles.  
The



The Booke of knowledge.

hun The Iles of Roobes, is boute an C.  
myle. lxxx. myles.

asto The Ile of Lange is aboute foure  
myle. x. myles.

onde The Ile of Necrypont, is about three  
myle. hundred myles.

nexte The Ile of Cecilya, is aboute seven  
myle. hundred myles.

the The Ile of Sardyne, is about seven  
myle. hundred myles.

e the The Ile of Mayozke, is aboute two  
myle. hundred myles.

orth, The Ile of great Bytayne, is aboute  
myle. two thousand myles.

bia, The Ile of Irelande is aboute a M.  
myle. vii. C. myles.

af, The principallitye of Murre, is about  
myle. vii. C. myles.

Thus endeth the Rutter of the dis-  
taunce from one Porte  
of Countrey to  
another.

1582.



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